May 19
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God." BOOK OF MORMON, ALMA 37 : 35.

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FROM THE PRESIDENT OF THE CHURCH

PRESIDENT HEBER J. GRANT

(*Concluded from page 295*)

IT IS knowledge that counts. I have had as high as twenty missionaries arrive at once in the Liverpool Office scarcely one of whom had ever stood upon his feet to say a word about the Gospel, and I have known the entire lot of them to run out of ideas in less than two hours, after I had told them that we sometimes held meetings for five hours and that they would be permitted to speak as long as they desired. Those same Elders, who did not deliver more than a half-dozen sentences, have returned to the Liverpool Office at the end of two years and they have delivered clear-cut sermons, bearing testimony of the absolute knowledge that God had given them of the divinity of the work in which we as Latter-day Saints are engaged.

ABSOLUTE CONVERSION

We have a great host on our church rolls, but they are, with but few exceptions, an unconverted host.

We have a converted host. It is very seldom indeed that any individual out in the world receives "Mormonism", the Gospel of Jesus Christ, except with the opposition of family and friends and relatives. Very many young men have been turned out of their homes by their parents for embracing the Gospel. I could give you incident after incident where young men and young women have been cast out, each as a thing of evil, by their own parents, for embracing "Mormonism." It is not popular. It has never been popular, and nothing short of an absolute conversion in the hearts of men and women would lead them to embrace the Gospel of Jesus Christ.

THE MORE THAN HUMAN ELEMENT

There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come.

In our day men are convicted of sin and a judgment to come, and all over the world where that conviction comes into their minds they go down into the waters of baptism for the remission of their sins and they do receive the Holy Ghost.

Then the more than human element was visible in our creeds.

The more than human element is visible to-day in the Church of Christ all over the world.

Holy men had heavenly visions.

Holy men and holy women have had heavenly visions by the hundreds and the thousands in our Church.

SPIRITUAL POWER IN THE CHURCH TO-DAY

Sickness was cured by spiritual power.

I could stand here and relate to you by the hour instances where sickness has been cured by spiritual power in this Church of Christ, where men and women and children who have been given up to die have been healed by the power of Almighty God. I spoke here of Brother Joseph W. McMurrin being among those who are absent. Brother McMurrin was shot clear through his vitals and the bullets lodged right under the skin on his back. I heard John Henry Smith promise that man, when blessing him, by the authority of the apostleship of the living God, that he should live and not die, as he had received these wounds while guarding the servants of the living God, and that there should be left upon his body no physical weakness because of these terrible wounds that he had received. I have it from the lips of Brother McMurrin himself that he has never felt any physical weakness because of these wounds.

While I was relating this incident in the Farmers Ward upon one occasion, Stanley Taylor, the one-armed hackman, arose and said: "Brother Grant, it was in my hack that Brother McMurrin was picked up and carried to his home. I heard the doctors say: 'Take his dying statement, because no man ever lived who was in such a condition.'" But he did live. Right at that identical time a man was shot in this city, with one bullet through him, exactly where the two went through Brother McMurrin, and he died on time.

THE VERDICT OF EIGHT PHYSICIANS

The very last time that I had the pleasure of conversing with President Joseph F. Smith, except the night before he died, he said: "Heber, I never saw you looking better. I recall that as I was

in the hospital when you were operated upon, the chief surgeon, Dr. Allen Fowler, turned to me and said: 'Mr. Smith, you don't need to discuss the possibility or the probability of this man living. He has to die. It would be a miracle if he were restored to health, and this is not the day of miracles.'" I give to the Lord Almighty the credit and the glory, for it is by His power that I am here to-day. There were nine doctors present when I was operated upon, and eight of them said I had to die. The nurse told me this the day I was leaving the hospital. I said: "I have no desire to meet the eight, but I would like to meet the ninth, the one who said I would live." I asked him why he disagreed with all the other doctors. He was a southerner, and he said: "Mr. Grant, I just took a chance, sir. I have felt the pulse of thousands of gentlemen in my life, but I never felt a pulse just like yours, sir. That heart of yours never missed one single solitary beat during the one hour and three quarters, sir, that you were under the knife, and I said to myself: 'That heart will pull him through'; so I just took a chance."

THE WORD OF WISDOM

We have in our Doctrine and Covenants a revelation which says:

> There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—
> And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

One of the laws of the Gospel of Jesus Christ is that each and every Latter-day Saint shall keep what is known as the Word of Wisdom; that we shall abstain from tea, coffee, tobacco and liquor. Had I not lived the Word of Wisdom, had my blood not been pure, I am convinced beyond a shadow of a doubt that I would not have been entitled to that wonderful promise contained in the Word of Wisdom, that those who obey this Word of Wisdom shall be blessed, and that the destroying angel shall pass them by as he did the Children of Israel and not slay them. I am convinced that my heart would not have had pure blood had I not fulfilled the law, and I would not be standing here before you to-day.

A REMARKABLE PROMISE AND ITS FULFILMENT

Upon one occasion when my brother, Joseph Hyrum Grant, who in later years presided over the Davis Stake of Zion, was in charge of a livery stable in this city, a number of employes of the Z. C. M. I. shoe factory were enjoying an outing in Calder's Park, now known as Nibley Park. My brother, who had charge of the transportation, called their attention to the fact that a storm was threatening and he urged them to return home, stating

that a part of the road between the Park and Salt Lake City was a turnpike and there was danger of the long drag being overturned in a storm and in the darkness. But they passed a resolution that they would hold the firm blameless if any accident occurred. Going home in the darkness the vehicle was overturned and several people were quite seriously injured. One of the girls had a number of bones broken, and as a result of her injuries and exposure in the storm, pneumonia set in. The doctor in attendance declared that she could not live, and would probably die before morning. My brother felt very much distressed about the matter, he having been the driver of the vehicle. He asked me to go with him to administer to that girl, stating that he had received the witness of the Spirit that she should live.

When we stepped up to the bed I told him that she was dying and would be dead before we could get our hands off her head. He turned deathly pale and declared that he had received a manifestation of the Lord, and that he knew as he knew that the Gospel is true that if we would bless her she would live. We did bless her, and in confirming the anointing I was impressed to promise her that the bones should knit, that she should be made well and go back and run her machine in the Z. C. M. I. shoe factory. I did not know that she had been running a machine or what was her work. That evening I met the superintendent of that factory, and he said: "I have just returned from the home of Marie DeGray and she was dying. I am convinced she is dead by now." I said: "Brother Rowe, you go up into your office and sit down and write: 'Marie DeGray is not dead. Marie DeGray will not die, but she will get well and come back and run her machine in this factory.' It has been manifested to me by the Spirit of the living God." He said: "I don't need to write it, because from what you say I know that she will live."

He then related to me an incident which had occurred in his own family. Said he: "In London before I came to this country one of my daughters was very sick and the attending physician said she could not live till morning." He sent, as I remember, three miles across the great city of London for Junius F. Wells and his companion to come and administer to his daughter, and she was restored to health. "The next day," said Brother Rowe, "the doctor came to my home and handed me a written certificate, duly signed, stating that my daughter was dead. I invited him into the parlour, and introduced him to the 'corpse.' So when you tell me that this girl will recover, I accept your statement, for I know that the healing power of God is in this Church as well as I know that I live."

A STRIKING INCIDENT IN THE LIFE OF KARL G. MAESER

Holy men spoke with other tongues as the spirit gave them utterance.

Holy men and holy women have spoken with other tongues,

as the Spirit has given them utterance. One of the Articles of Faith reads that we believe in the gift of tongues, and in the interpretation thereof. Karl G. Maeser—than whom no more devoted Latter-day Saint ever lived—told me with his own lips of such an incident as I took a trip with him to Baker City. He said: "Brother Grant, the night that I was baptized I looked up into heaven and said: 'Oh God, I have found, as I believe, the Gospel of thy Son Jesus Christ. I have rendered obedience to it by going down into the waters of baptism. Give to me a manifestation, give to me an absolute witness of the Spirit that I have found the truth, and I pledge to thee if necessary my life for the advancement of this cause.'"

At that time Brother Franklin D. Richards was President of the European Mission, with headquarters at Liverpool. He went over to Germany to be present at the baptism of the first converts to the Gospel in that great empire. Walking from the place where he was baptized to his home, a distance of several miles, Brother Maeser expressed a desire to converse upon different principles of the Gospel through an interpreter. That interpreter was Brother William Budge, afterwards President of Bear Lake Stake and finally President of the Logan Temple. Brother Maeser, who understood no English, asked questions in German, and Brother Richards, who understood no German, answered them in English, Brother Budge interpreting the questions and answers. After a few questions had been asked and answered through the interpreter, Brother Richards said: "Do not interpret those questions, I understand them." Then Brother Maeser said: "Do not interpret those answers, I understand them." They conversed for miles, the questions in German, the answers in English, neither man understanding the language of the other. They arrived at the River Elbe and while crossing the bridge they were separated. When they reached the other side Brother Maeser asked another question, and Brother Richards said: "Interpret it, Brother Budge." When the answer came Brother Maeser said: "Interpret it." His next question was: "How was it, Apostle Richards, that we understood each other, and now we cannot understand?" Brother Richards told him that one of the fruits of the Gospel of Jesus Christ was the gift of tongues and the interpretation. Then he said: "God has given to you and to me this night the privilege of partaking of one of the fruits of the Gospel by having the interpretation of tongues. Brother Maeser, you have received a witness from God that you have found the truth."

Brother Maeser told me: "I trembled like a leaf, and I again raised my eyes to heaven and said: 'Oh God, I have received the witness that I asked for, and I pledge to thee my life, if need be, for this cause.'"

Every Latter-day Saint knows that Karl G. Maeser did give

his life; that he labonred without ceasing, without any thought of personal advancement, personal honour or credit, bnt he labonred nntiringly for the advancement of God's kingdom at home and abroad, as a missionary in his native land, and at the head of our great educational system.

A PROPHETIC PROMISE THROUGH THE GIFT OF TONGUES

When I was a child in a Relief Society meeting, Eliza R. Snow, by the gift of tongnes, and Zina D. Young, by the interpretation thereof, promised that child playing on the floor—in the home where Grandma Whitney, my mother, Eliza R. Snow, Zina D. Young, Clara Kimball and other leading Relief Society sisters in early days were meeting—that that child shonld grow to manhood and become an apostle of the Lord Jesns Christ. My mother often said to me: "Heber, behave yourself, and you will some day be one of the apostles in the Church." I always langhed at her and said: "Get it ont of your head. Every mother thinks her son will be the President of the United States or something wonderful. I have no ambitions in that regard."

When I was called to be one of the apostles she asked me if I remembered that meeting in the home of the late William C. Staines on the corner of South Temple and Fifth East. I told her I did. "Do you remember anything that was said?" "I replied: "No." "Well," she said, "do yon remember Aunt Eliza talking to you on the floor?" I said: "Yes, bnt I did not nnderstand it." "Of course you did not, becanse she spoke by the gift of tongnes." Then she said: "Do you remember anything that Aunt Zina said?" "Yes, I do, mother. I remember that she lifted her hand and said that I would become a great big man." So when I became tall I nsed to think of it occasionally, that Aunt Zina said I would be a big man. My mother responded: "She said nothing of the kind; she said yon would be a great big man in the Church of Jesus Christ of Latter-day Saints, that you wonld be an apostle." That is why I have told you, knowing that the gift of tongnes is in the Church.

A TESTIMONY BORNE IN MANY NATIONS

I wish to say to you that my wife who is dead promised me by the gift of tongnes that I shonld live to proclaim this Gospel in many lands and in many climes; and after she passed away, and at a time when eight doctors out of nine said I had to die, I had not then proclaimed this Gospel "in many lands and in many climes"; bnt I recovered and since then I have lifted up my voice in the far off land of Japan, in the Hawaiian Islands, in England, Ireland, Scotland, Wales, Germany, France, Belginm, Holland, Switzerland, Norway, Sweden, Denmark, Canada and Mexico, bearing witness that I know that God lives, that I know that Jesus is the Christ, that I know that Joseph Smith was a prophet of

the true and living God, and that every gift, every grace, every power that this man says should be in the true Church of Christ is in the Church of Jesus Christ of Latter-day Saints. We have the pearl of great price, the Gospel of the Lord Jesus Christ.

LIVE THE GOSPEL!

That God may help me and you and every soul within the sound of my voice who has a testimony of the divinity of this Gospel of Christ to so live it that other men, seeing our devotion and seeing our integrity and our determination to live the life of a saint may be inspired to investigate the message that we have to bear to them, is my prayer, and I ask it in all humility, and in the name of the Lord Jesus Christ, our Redeemer and Saviour. Amen.

THE DIVINITY OF JESUS OF NAZARETH*

Demons Testify of His Divinity

Frequent mention is found in scripture of evil spirits, demons, and devils. Who are they? Answer is found in the account of a rebellion among the membodied spirits before this earth was known. See Pearl of Great Price, Moses 4: 1-4 and Abraham 3: 27-28.

Lucifer is spoken of as a spirit of high rank, a son of the morning, indeed, as one of prominence in that membodied host. The Being who came afterward to be known as Jesus of Nazareth when in the flesh was there also, designated by the Father as His Beloved Son. Lucifer did not agree with the Father's plan for the redemption of spirits who were appointed to take bodies on the earth, and proposed a scheme of his own, arrogantly claiming as a reward for what he proposed to do the honour and glory of the Father. The Beloved Son humbly submitted to the Father's will, and offered to carry it out in the Father's way. Strife and contention arose, and a third part of the spirit hosts followed the rebellious Lucifer.

The result of this struggle, war as it is called (see Revelation 12: 7-9), was that Lucifer and his followers were banished from heaven, as we read: "He was cast out into the earth, and his angels were cast out with him." They were denied the great privilege of taking bodies of flesh and blood upon the earth; and, from the time of their expulsion from heaven down to the present, Lucifer, now known as Satan, and his host of wicked spirits have been operating upon the earth, seeking to thwart the purposes of God by leading mankind into wickedness beyond the possibility of redemption.

(*Continued on page 317*)

*This article is for use in the course of study of the Relief Societies on the second meeting night in June.

THURSDAY, MAY 19, 1927

EDITORIAL

MORE PUBLICITY—THANKS!

TO MANY PEOPLE it seems passing strange that a religious organization, as small in membership as is the Church of Jesus Christ of Latter-day Saints in these lands, should be treated so liberally as are we to space in the public Press. But, of course, there is a reason, and a very substantial one at that. The fact is there is a vitality in the doctrines of this Church, a potency in what people persist in calling "Mormonism", such as keeps the subject before the public as a live issue.

Many times of late these pages have expressed the appreciation we feel for the prominence and fairness accorded our Church by the British Press, excepting only the lower or, perhaps, lowest type of journal, such as thrives on manufactured sensationalism and sordid fiction.

During the last week in March and the first in April the missionary activities of two of our Traveling Elders were mentioned in the *Leicester Mail*, the treatment given being impartial and informative. With equal impartiality, and in obvious fairness, that paper published communications from some of its readers, of whom a few took sharp issue with the quoted statements of the two missionaries, Elders Fredrick R. Flinders and Rulon W. Stevenson. Our doughty young brethren replied with promptitude and vigour; then came rejoinders, and comments, to all of which the *Leicester Mail* very patiently and liberally gave of its valuable space; and, yet further, published in its issue of May 2nd a letter from Fred T. Flinders, of Ogden, Utah, who is the father of our missionary, Elder Fredrick R. Flinders. Quite consistently the Editor appends to the letter from Ogden an explanatory note, from which we take the following:

> We may definitely point out that we did not support the Mormon campaign, but gave a fair report of an interview with the Mormon Elders now in this City, and later published replies to the Elders from readers.

It is not to be expected that newspapers shall become a medium for what is called "Mormon" propaganda; we are gratified and satisfied with fair treatment, such as the *Leicester Mail* has accorded us.

Then appeared in some of the smaller papers, remote from Leicester, a statement that certain "ex-Service men" of Nottingham had threatened rough treatment to any "Mormon" Elders

who would attempt to carry on their work in the Lace City. And to this supposedly ominous forecast, the following well intended challenge appeared in *Reynolds News*, London, in its issue of April 10th:

Sir,—I read with interest the report of the Mormon Elders' intensive campaign among girls in the East Midlands.

Of what are they guilty? If the ex-Service men can prove anything unlawful they are quite welcome to prove it by inquiring at the nearest police station, or, better still, seeking the truth at Mormon meetings.

If these persecutors can prove anything against them I challenge them to do so.—EX-SERVICE MAN.

The *Reynolds News* published another communication on April 24th, which is reproduced herewith:

Sir,—I read with interest the challenge of an ex-Service man of Norwich with regard to the Mormon campaign.

I am so glad to know that there are still some intelligent people this side of the water. I am not a Mormon myself, but I have lived among them and worked among them for three years at Salt Lake, Utah, U.S.A. A better class of clean, good-living people are not to be found, and I am living in hopes to return with my wife and two children to Salt Lake in a short time.

If the ex-Service men can prove one case to me I am willing to give £20 to any hospital in Norwich; there is also £200 reward at Edge Lane, Durham House, Liverpool, to any person who can prove one case of a Mormon elder coming to this country for girls.—SAM WAKEFORD.

It is as true to-day as when first written by the ancient sage that: "A good name is rather to be chosen than great riches"; but, be it remembered, the name is not everything that is to be considered, of whatever we speak. Better deserve a good name though called by a bad one than be popular and wicked or wrong. Character and reputation lose none of their vital differences with the passing of the years.

A COMPARISON

"THE ANNUAL rate of mortality in England and Wales last week averaged 11.6 per 1000."—*Liverpool Post and Mercury*, April 29, 1927.

The average death rate among the Latter-day Saints for the last year was 7.7 per 1000.—*As reported by the President of the Church* at the Annual Conference, April 3, 1927. For these and other vital statistics relating to the members of the Church see our issue of May 5th.

The Latter-day Saints regard earth-life as a time of probation, distinctively a period of schooling in the divinely provided course of eternal progression. We consider salvation in the hereafter as the intended purpose and the rational aim of this mortal

experience; and we teach that the highest grade of salvation—exaltation in the Celestial Kingdom, which is eternal life—as the supreme attainment made known as possible, and the greatest gift of God to His children. Nevertheless, we believe in a species of salvation applicable to earth-life itself—call it temporal salvation if you will. The Gospel of Jesus Christ teaches men to put forth their best efforts to gain salvation here—that they may be saved from ignorance, illiteracy, health-destroying habits, uncleanliness of body and mind, and all forms of vice.

It should be the effort of every man to live as long as he can, and to make every day of his life a day that is worth living. Human life is precious to Him who gives it. The laws of health are the laws of God.

In comparison with the vital statistics of other peoples, those relating to the Latter-day Saints show a higher birth rate, a lower death rate, and specifically a greatly reduced rate of mortality among infants, than are general elsewhere.

THE NOTTINGHAM CONFERENCE

Impressive and well attended meetings were character marks of the Nottingham District Conference, held in the Cooperative Hall, Derby, on May 8th. President James E. Talmage, Sister May Booth Talmage and Elder Waldo L. Osmond from Mission headquarters were in attendance, together with President Marvin P. Thain and the Traveling Elders of the District.

Two of the Master's parables, "The Prodigal Son" and "The Good Samaritan", were presented in drama and explained in verse by the following members of the Sunday School at the opening gathering of the conference: Joseph Wright, Nellie and Jesse Gill, Geraldine Orme, Allen and Harry Petchell, George Stevenson, Arthur and Marjorie Dove, Winnie, Wilford and Sydney Robinson, Florence Green, Edith Hammond, Leonard Hart and Margaret Wykes. The story of these parables, together with elucidations of their moral lessons, had been set to rhyme for the occasion by Sister Edith Shepherd.

Prayer is the medium by which we commune with the Father, and a prayerful and humble spirit is an essential feature of a true Christian, said Elder Rulon W. Stevenson, the first speaker of the morning service. Elder Vilace L. Radmall pointed out the importance of proper home environment and training. The devotion, undying care and sacrifice of mothers should be rewarded by love, honour and respect from children, he said. Sister Talmage spoke on the history and significance of Mother's Day, and stressed the fact that an honourable and upright life on the part of the child is the mother's most appreciated reward. The Mission President commented on the use of parables as an

effective means of teaching, pointing out that their significance, though not always understood immediately, comes with great force to the hearer when he has been edified by meditation and seasoned by experience. No human teacher has ever excelled the beauty of the parables of Christ. Referring to Mother's Day the speaker affirmed that the status of motherhood is sacred, and that as we have a Father in heaven so also have we a heavenly Mother: "Truth is reason, truth eternal, tells me I've a mother there."

As the first speaker in the afternoon service President Marvin P. Thain presented a written report setting forth the development and growth of Church activities in the District during the last six months. The District has a membership of 492, of whom 93 hold some office in the Priesthood. Organized branches are established at Nottingham, Derby, Leicester, Mansfield, Eastwood and Hucknall. The ten missionary Elders have spent 1,797 hours in tracting, have distributed 27,980 tracts, 1,236 books and pamphlets, and have devoted 14,958 hours to missionary work. Sixteen towns and villages have been covered by the missionaries. Increased attendance at meetings and advancement in all Church activities is evident. A weekly paper, *The Moroni Bugle*, has been established to carry news and announcements to the branches, and good effects are apparent. Following this report President Thain discussed the blessings that come to those who follow the teachings of the Gospel. Just as the driller who drives into the ground for water sometimes receives by-products, such as gas and oil, so does the faithful observer of divine commandments receive blesssings unexpected and unlimited in extent. After presenting the names of Church officers for the vote of members, Elder J. William Funk called attention to the fact that the same organization and powers are found in the Church to-day as were instituted in the meridian of time. Elder Samuel Pears, President of the Hucknall Branch, said that the first essential step toward impressing others with the gospel truths is to put them to practice in our own lives. The Gospel of Christ with all its power and purity and with all its offers of blessings to the faithful has in very fact been restored in these latter days, testified Elder Dalton E. Spencer. An appeal for positive, enthusiastic devotion to the work of God was delivered by Elder Waldo L. Osmond. That the eyes of the world are upon the Latter-day Saints is only another evidence of the divine commission of the Church, and the close observation that the world accords should provide added incentive for members to live closer to the gospel principles, he said. Citing Christ's declaration, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free", President Talmage explained that liberty is conditioned upon obedience to law. He is in bondage who has not power of will to overcome the evils of

the world, for "whosoever committeth sin is the servant of sin." As the conqueror in battle gains greater liberty with his victory, even so does freedom come to the victor in the warfare of good against evil.

Elder Brandt D. Jorgensen opened the last session with the declaration that untold happiness is predicated upon obedience to the laws of the Gospel; but ambition, coupled with energy and exertion in a righteous direction, is necessary to living in accordance with the divine will. The principles governing the salvation of man are as rigid in their application as the laws of nature or the orders pertaining to human institutions, stated Elder George S. Wright. Sister Talmage, in her capacity as President of the Relief Societies and Mutual Improvement Associations of the Mission, explained the purpose and accomplishments of these organizations. The Bee-Hive work as a department of the Mutual Improvement Association offers mental, moral, physical and spiritual development to the girls of the Church, she said. In his closing address the Mission President drew a forceful analogy between a tenant dwelling in a comfortable habitation and the immortal spirit of man domiciled in the mortal abode of flesh and bones. The tenant is of most concern, but the house must also be kept in good repair. The spirit of man has lived in other spheres before it came to occupy its present tabernacle, and it will live hereafter even though it departs from this tenement of clay. The plan of the Gospel is mankind's eternal course, and no advancement can be made without strict obedience to the formulated requirements of the great King. The signs of the times definitely evince that these are the latter days when the King shall visit His kingdom, and the Gospel of Jesus Christ has been reestablished on the earth as a prelude to that great event.

Musical selections for the day included anthems by the Leicester Branch choir, a pianoforte solo by Brother Ernest Cheetham, a vocal duet by Sisters Elsie Vale and Annie McCree and a vocal solo by Miss Evelyn Leeming. Mr. Roy Roberts of Leicester, a non-member of the Church, led the choir and conducted the congregational singing during the day.

Special meetings of the local Priesthood, Relief Society, Mutual Improvement Association and missionary Elders were held between the general assemblies.

The *Derby Daily Telegraph*, the *Derby Daily Express* and the *Nottingham Guardian* gave space to good accounts of the conference.

J. William Funk, District Clerk

Institutions of human origin may persist long years, but shall surely come to an end. In and after the resurrection they shall have neither place nor name. Institutions established by the authority of heaven alone can endure.—J. E. T.

THE DIVINITY OF JESUS OF NAZARETH

(*Concluded from page 311*)

These are the evil spirits that afflict mankind, sometimes by suggestion, by temptation, and in rarer cases by gaining dominion over individuals. Persons over whom these wicked spirits gain such power as to dominate them are spoken of in scripture as being possessed of the devil.

Care should be exercised in judgment in any particular case, lest we confuse physical or mental disorder, due perhaps to accident or disease, as an instance of demoniacal possession.

These evil spirits seem to have been unusually active during the period of the earthly ministry of Jesus of Nazareth. On one occasion Jesus was in the synagogue at Capernaum and saw there a man who was controlled by an evil spirit, or as we read, one who "had a spirit of an unclean devil."

The evil spirit within the man recognized Jesus as the Lord, and cried out in terror: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." See Luke 4:34-36. Jesus rebuked the unclean spirit, commanding him to leave the man; and the demon had to obey. An important point to be noted here is the testimony of the evil spirit concerning the identity of Jesus, whom he knew, and whom he called "the Holy One of God." As to the impression made by this striking manifestation of divine power we are told that the people were astonished and exclaimed: "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about." (Luke 4:36-37).

On the evening of that day many afflicted ones were brought to Jesus and these He healed. Among them were some who were afflicted with devils; and the evil spirits, leaving the bodies that were afflicted, at the Lord's command, testified of Him, saying: "Thou art Christ the Son of God."

Another instance claims our attention. On the morning following the miracle of our Lord's stilling the tempest and quieting the fears of His storm-tossed disciples, He with them landed on the eastern side of the sea of Galilee, in what is called the country of the Gadarenes, or the land of Gergesenes. In that part there was a demoniac or one possessed and controlled by an evil spirit. This afflicted creature was so violent that he could not be tamed or quieted. He lived in the open, among caverns that were used as tombs; and all the people were afraid of him. As soon as he saw Jesus the evil spirit within him recognized the Christ; and the afflicted man ran with haste to the Lord and prostrated himself, while the demon within him, speaking by the lips of the man, cried out in a loud voice: "What

have I to do with thee, Jesus, thou Son of the most high God?" It seemed that more than one spirit had control of the man, for when Jesus asked "What is thy name?" the demon compelled the man to answer: "My name is Legion: for we are many." They pleaded with Him that He would not send them out into the deep. (Luke 8: 26-39; Mark 5: 1-19).

At the Lord's command the demons came out of the man; and so eager were they to tenant living bodies, even those of beasts, that they begged permission to enter the bodies of a herd of pigs feeding in the neighbourhood, which they did, and the raving swine dashed down a steep place into the sea and were drowned.

We read further that as Jesus once betook Himself to the seashore He was followed by a great multitude, among whom were many sick people whom He healed; and others possessed by evil spirits were there. These fell down and worshiped Jesus, while the demons within them cried out: "Thou art the Son of God." (Mark 3: 11).

Satan and his angels, the demons that afflict mankind, know who Jesus is. They not only believe Him literally to be the Son of God, but they have full knowledge of the fact. James positively avows: "The devils also believe, and tremble."

SUMMARY

1. We lived before we were born. As unembodied spirits we experienced an active life endowed with intelligence and the capacity to choose what course we would follow and whom we would serve. Give scriptural proof of this.

2. Lucifer and his followers rebelled on account of the plan of redemption prepared by the Father. What was the result of this "war in heaven"? Who was chosen to be the Redeemer and Saviour of mankind?

3. We read of Satan and his angels. Who are they?

4. Jesus rebuked and expelled a demon from a man at Capernaum. Relate the details, noting especially the testimony of the evil spirits as to the divinity of Jesus.

5. Jesus similarly relieved a man possessed by evil spirits in the land of the Gadarenes. Relate the wonderful story and the testimony of the devils concerning Jesus.

6. On another occasion evil spirits acclaimed Jesus as the Son of God. State the circumstances. Consider the significance of these testimonies of unembodied spirits to the divinity of Jesus.

FROM THE MISSION FIELD

Transfers: Elder Albert E. Brain and his wife, Sister Annie E. Brain, missionaries who have been labouring in the Welsh District, have been transferred to the Norwich District.

Releases and Departures: Elders Z. Vernon Derrick and James K. Knudson, who since their honourable release on March 10th have

been making an educational tour on the Continent, sailed from Liverpool on May 13th by the *Montrose*, bound for their homes in America. See our issue of March 10th, pages 153-4. They were accompanied by Elder Demoivre R. Skidmore, honourably released after thirty-one months of service in the German-Austrian Mission, having officiated during the last ten months as President of the Vienna District.

Arrivals and Assignments: The following missionaries arrived in Liverpool on May 14th, aboard the *Montcalm*, and have been thus assigned:

For the British Mission—Kenneth H. Smith, Salt Lake City, Utah, to the Birmingham District; LaMont A. Bentler, Richfield, Utah, to the Sheffield District.

For the French Mission—LaGrande H. Lamb, Ogden, Utah.

For the German-Austrian Mission—Dallas L. Hess, Ogden, Utah.

For the Netherlands Mission—Reinder Springer, Salt Lake City, Utah.

For the Swiss-German Mission—Samuel Keiser, Jr., Salt Lake City, Utah; John I. Howard, Salt Lake City, Utah.

Branch Conferences: Of the Bristol Branch, on May 1st. A program treating the topic, "Signs Pertaining to the Second Advent of Christ", with Sunday School children taking part, was the principal feature of the first session. President Carl E. Brown and Elders Cecil B. Kenner and Henry Neal delivered impressive sermons.

Of the Rochdale Branch, Manchester District, on May 1st. The Pioneers' Assembly Hall was the scene of the conference, which was well attended by resident members and visitors. "The Word of Wisdom" was developed by songs and recitations in the morning assembly. President Landell S. Merrill and Elders F. Donald Merrill, E. Eric Snow and Henry R. Price took part. Good accounts of the proceedings were published by the *Rochdale Observer* and the *Rochdale Times* in the issues of May 4th and 6th respectively.

Doings in the Districts: *Bristol*—At a service held on May 1st at Baunton three persons were baptized into the Church. The ordinances were administered by Elders Albert B. Carr and Francis A. Rainsdon.

Leeds—The Traveling Elders convened at Bradford on April 25th; reports denoting success in missionary labour were delivered and plans pertaining to the work of carrying the gospel message to the more sparsely settled sections of the District were formulated and discussed.

Liverpool—Two persons were baptized at the Burnley Baths on May 7th, Elder Robert M. Adams administering the ordinance.

President David M. Kennedy and Elder Kenneth A. Nielson officiated in the confirmations. Much favourable publicity is being accorded the activities of the Latter-day Saints in this District, particularly by newspapers who open their columns to articles dealing with our branch conferences. Journals that have given good accounts of conferences thus far are the *Accrington Observer*, the *Liverpool Post and Mercury*, the *Northern Daily Telegraph*, the *Nelson Leader*, the *Wigan Examiner*, the *Wigan Observer*, the *Burnley News* and the *Burnley Express*.

Manchester—The Manchester Chapel was the scene of a District gathering on April 30th at which representatives from all branches were present. After a program at which President Landell S. Merrill and Elders E. Eric Snow and N. Glenn Stanford gave discourses on the Book of Mormon, a social was held. It was announced that the Rochdale Branch had won the M. I. A. Banner awarded for efficiency in Mutual work during April.

DEATHS

HICKLING—Sister Elizabeth Hickling, of the Leicester Branch, Nottingham District, passed away at Leicester on April 24th at the age of 64. She has been a faithful member of the Church for 29 years. Funeral services were held at Leicester on April 27th under the direction of Elder Frank Wheatley. The grave was dedicated by Elder Wallace D. Yardley.

OFFIN—Sister Phoebe Amelia Offin, aged 74, of London, passed away on April 12th. Sister Offin has been a faithful member of the Church since her baptism in 1907.

ORTON—Brother Jonathan Orton, of the Hucknall Branch, Nottingham District, died on April 11th at the age of 79. Funeral services were held on April 14th, at which President Marvin P. Thain and Elder Samuel Pears were the speakers. Elder J. William Funk dedicated the grave.

ROBINSON—Brother John Joseph Robinson, of the Middlesbrough Branch, Newcastle District, died on April 13th at the age of 38. Elder Howard A. Stokes and Brother William Derbyshire were the speakers at the funeral services, which were held at Durham Road Cemetery, Stockton-on-Tees, on April 16th.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN